

tion. His position was acquired by heredity. Normally the office passed from an elder brother to the next younger, and then reverted to the elder brother's eldest son.²² This rule was not rigid, however, and was modified in accordance with circumstance. When a chief became too enfeebled with sickness or age to continue his duties he would say whom he wanted to take his place. If his choice was acceptable to the other chiefs and elder men of the village, a gift of money was sent to the nominee. The man chosen did not have to accept the office unless he wished to. [43] 622

The chief's house was perhaps larger than that of others but not necessarily or markedly so. Neither was the dress of a chief or of the members of his family distinctive. Powers states that chiefs wore their hair long, but so did all men, according to my informants.²³ The food storehouses of the chief were always well filled. He did not hunt himself. Food was provided for the chief's family by young hunters in the village. Such men were not permanently appointed for the task, but would be dispatched by the winatums to get fresh meat or fish for the chief. Informants disagree as to whether the chief paid for his provisions or not, but the weight of evidence indicates that he did not. The chief had to have a plentiful food supply for it was his duty to offer a meal to every traveler, foreign messenger, or stranger, who entered his village. Furthermore, the chief or his wife gave meat to extremely poor people or those who had difficulty in obtaining sufficient food, as the aged or widowed. Such people would accept the food and if possible would return a little acorn meal to the chief when they had an extra supply. A basket might be given in return. Such a return was prompted by courtesy and gratitude, and was not compulsory. [574] [302] [576]

The Chunut (Y) informant described feasts given by the chief.²⁴ These apparently were non-ceremonial—primitive dinner parties perhaps. 622 574

Kanti, the chief, had a big house on a hill near this rancheria. Many people could get in there; it was where he lived. He held parties there. His wife and other old ladies would gather seeds and cook them. Any stranger might go regardless of his moiety affiliation. Every guest brought some food with him, but the chief paid him a little money for it. This was just for a good time. Nobody paid the chief (as was done at the mourning ceremony). After dinner some men might dance and women with them: wñi hatim tupan toino (little dance half night). Such dancers dressed up or not just as they liked, wearing a feather headdress or skirt, or painting their faces.

²² See genealogy, Western Mono, Waksachi 1, and Yokuts; Entimbiich, Appendix.

²³ *Op. cit.*, 371.

²⁴ Josie Alonzo; see Appendix.

622 Men often had their wives or daughters taken by a shaman. If a woman
 578 refused to sleep with a doctor or go off with him he would make her fall ill and
 627 die.³⁶ A man who knew or suspected who the doctor was that had thus victimized
 623 women of his family would take steps for revenge. Instead of going directly to
 the chief he would consult first the old and respected men of the village or tribe.
 He would go to one old man like Joe ('Merican Joe) and explain his case. If
 Joe thought the offended man was justified he would say so; but he would then
 send him on to another old man to get his advice, at the same time telling him
 to express his (Joe's) views. The man would go to four or five such prominent
 elders and have their unanimous consent to action before approaching the chief.
 When he went to the chief he would present his case and say that all these men
 had advised a certain procedure. The chief might disagree but could not refuse
 in the face of contrary opinion. If the vengeful man had gone to the chief first
 and the chief had disapproved of the proposal to kill the shaman, that would have
 been the end of the matter.

[683] If a man knew positively that a doctor had killed a member of his family
 he could take it upon himself to kill the doctor. He would just get his bow and
 go out and hide around until he had a chance to shoot the doctor.³⁷

622 Among the southern foothill Yokuts quarrels were settled by
 627 chiefs:
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In the early reservation days at Tejon a Yauelmani shaman bewitched a
 Yaudanchi so that he awoke crazed, and soon died. When the Yaudanchi slew
 the poisoner the Yauelmani were incensed at the summary fate of their compatriot.
 But one of their chiefs restrained them and they laid down their bows, which seems
 to have been the end of the matter except for talk.³⁸

Among the North Fork Mono a chief gave permission for revenge
 upon a murderer.

Sometimes a bussard moiety medicine man might try to poison an eagle moiety
 person. If the poisoner did not confess and promise to save the person, the eagle
 captain [chief] went after the poisoner and killed him.

The bohenup [chief] had power of putting people to death for wrong-doing.
 If a person is bewitched he complains to bohenup of person who he thinks be-
 witched him. The bohenup sends people after the wizard. They tell him there is
 to be a big time [as a pretext]. They bring him to the bohenup and ask him
 to take the spell off the sick man. If he does not he is murdered in secret at a
 certain time. Perhaps the bohenup will say he is to be killed when the leaves
 come out on a certain tree.³⁹

685 Neither among Yokuts nor Western Mono were there definite laws
 674 governing action or punishment for misdemeanors. Theft was prac-
 tically unknown according to direct statements by informants, and
 none have ever been mentioned in anecdotal material. Food thefts
 need never have occurred as custom demanded the offering of food to
 anyone who came peacefully to one's door, and further, hungry poor
 were rare because of the chiefs' care for the needy.

[622
 735]

³⁶ See anecdote, p. 392.

³⁷ See anecdote, no. 2, p. 393.

³⁸ Kroeber, Handbook, 516.

³⁹ Gifford, field notes, 1915.